إن الدين عند الله الإسلام

Digitized by Khilafat Library Rabwah

The Review of Religions

Edited by GHULAM FARID MALIK, M. A.

Vol. XXXII — JANUARY, 1933 — No. 1

CONTENTS

Digitized by Khilafat Library Rabwah

Pages

HUMANITY'S GREATEST BENEFACTOR—MUHAMMAD ... 1

ISLAM AND PROPERTY
—By Mr. Nazir Ahmad Bajwa, M.A. ... 25

JESUS DID NOT DIE ON THE CROSS
—By Ch. Ghulam Muhammad, B. A. ... 30

NOTES AND COMMENTS ... 34

Annual Gathering of the Ahmadiyya Community —New India Constitution at Round Table Conference—What is Wrong with Modern Civilization—Recognition of Ahmadiyya contribution to the cause of Peace.

NOTES ON THE HOLY QURAN ... 41

Head Office :
QADIAN,
Punjab : India.

Branch Office :
THE LONDON MOSQUE,
68, Melrose Road, Southfields, London. S. W. 18.

Ghulam Me

IF . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally and spiritually

READ

Digitized by Khilafat Library Rabwah

AHMADIYYAT OR THE TRUE ISLAM

BY

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad

HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

Digitized by Khilafat Library Rabwah

The
Review of Religions

Vol. XXXII JANUARY, 1933 No. 1

Digitized by Khilafat Library Rabwah

بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

HUMANITY'S GREATEST BENEFACTOR—MUHAMMAD

V

The Prophet and the Slaves

That Islam has perpetuated the institution of slavery in the world, is the unseemly charge that the Christian missionaries have not ceased to impute to our faith.

The subject of slavery is an interesting and scientific one which can be dealt with in different ways. For the present, we suggest only an easy solution of this seemingly baffling problem.

It is said that by allowing slavery, the Holy Prophet sanctioned the perpetuation of an utter injustice to one section of mankind. Let us cast a glance over his dealings with slaves and see if those dealings substantiate this charge. Individuals and communities best know their own interests and know also how to safeguard them. We should find out how

the slaves themselves regarded the Prophet; whether they looked upon him as a defender of slavery and an enemy of their cause or whether they looked upon him as their helper and friend.

Digitized by Khilafat Library Rabwah

The Prophet married Khadija at the comparatively young age of 25. This is a period of life in which a person naturally desires to exercise his authority over others. After her marriage, Khadija transferred the whole of her property into the hands of the Prophet, including her slaves. His first act after he had taken over the charge, was to emancipate all Khadija's slaves. Was a person who would enfranchise his own slaves in the prime of his life when he is expected to be swayed by the desire to govern others, the defender of the institution of slavery or the upholder of the cause of those who were the helpless victims of this evil institution? This point is very well illustrated by a Hindustani proverb which means that only a deceitful woman would feign to evince more solicitude for the welfare of a child than its own mother. Accordingly, who could be more eager for emancipation from the shackles of slavery than the slaves themselves? Let us see, then, what the slaves themselves thought about the Holy Prophet (peace and the blessings of God be upon him !). If they regarded him as their benefactor and a champion of their cause, we shall have to admit that he actually was so. An incident in his life in this connection throws a flood of light on the high esteem and affection in which he was held by this ill-fated section of society. In the first seven years of his prophethood, only about forty persons believed in him; of these at least 15 were slaves or the descendants of slaves, *viz.*, out of the total number of the believers 33 per cent. were slaves. And considering the population of Mecca alone, it can be safely said that 90 per cent. of the Meccans who believed in his mission and message during that period were slaves. The whole population of Mecca was somewhere in the neighbourhood of twelve thousand, of which not more than five or six hundred were slaves. The fact that of all classes of society who were converted to Islam, the slaves in proportion to their number formed the greatest

majority, proves that they looked upon the Holy Prophet as their benefactor, their emancipator and the guardian and upholder of their cause. And let it be remembered that of all peoples who suffered for the cause of the Holy Prophet, slaves again were the most conspicuous. A slave, Khubab bin Irth, an iron-monger by profession, was one of the earliest believers. He was subjected to all manner of persecution and hardships, so much so that the unbelievers would take out the embers from his furnace and would lay him upom them. Heavy pieces of stone were also placed upon his chest so that he could not move. And those who owed him money as wages for work done for them by Khubab would refuse to pay him anything. In spite, however, of the monetary losses and the physical tortures to which he was subjected, Khubab never for a moment evinced any sign of weakness or faltering. The scars or burns which he then received could be seen on his back even in the last years of his life. When once, in the time of Caliph Omar, he gave a brief account of the inhumanities and enormities that were perpetrated on him and the Caliph asked him to lay bare his back, there were to be seen on it white spots resembling those of leprosy. Now if the Prophet had stood for perpetuating slavery in the world, would not Khubab have tried to save his life rather than willingly and deliberately select to lie down on red-hot embers for his sake?

Digitized by Khilafat Library Rabwah

The Prophet Emancipates Zaid

Zaid bin Harisa was another slave. He belonged to a Christian tribe and had been captured in some battle. He was sold to several masters before Khadija bought him. He was included in the property, of which Khadija handed over the possession to the Holy Prophet, on her marriage with him. The Prophet at once set him free. When his relatives knew that Zaid was in Mecca, his father and uncle came to the Prophet and requested him to set Zaid free. "I have already set him free," was the Holy Prophet's answer, "he is at perfect liberty to go with you if he so desires." When, however, Zaid's father asked him to go with him, he (Zaid) said that while he

was indebted to his father for whatever good he had received from him, he now loved Muhammad more than anybody else in the world, and would not leave him.

Just consider a young man made captive in a battle. While the memories of freedom and of sweet home are still fresh in his mind he is set at liberty. But when his father asks him to go with him, he answers, "Muhammad is both a father and a mother to me. I cannot part company with him." Zaid was one of the first to believe in Muhammad when he announced his claim to prophethood and sealed with his life-blood the covenant of faithfulness he had made with him. Is it conceivable that a man who was the defender of the institution of slavery could in this way command the respect, affection and devotion of a slave?

Bilal Suffers for the Prophet

Digitized by Khilafat Library Rabwah

The world-renowned Bilal was also a slave and in bondage to the most implacable of the Prophet's enemies, Omayya-ibn-Khalaf. He, too, was a very early convert to Islam. Omayya used to make him prostrate on burning sand in the vain hope of extracting from him a denial of his faith. But no amount of persecution could shake Bilal's belief. In the name of fairness we ask, could the Holy Prophet, if he actually was unjust to the slaves, win the love and veneration of a slave who lived in the house of one of his most relentless enemies? In Omayya's house, Bilal could only hear derogatory and disparaging remarks made about the Prophet. But instead of reviling and denouncing the Prophet to gain the approbation of his tyrant master, he believed in him and suffered for him to the last limit of human endurance. He was made to lie down on hot sand and was repeatedly asked to recant. But the only answer that this repeated demand from his master would elicit from Bilal was, "God is one, there is only one God." This would infuriate Omayya still more, and he would bind Bilal with a rope and hand him to young lads to be dragged in the streets of Mecca till blood flowed profusely from his back. But love for Islam and for the person of the Holy Prophet had taken

so deep roots in his heart that the inhuman barbarities inflicted upon him would only strengthen his belief, and his affection for the Prophet (peace and the blessings of God be upon him !) became all the greater.

Now what was it that had engendered such unflinching and invincible belief and such pure and unmixed affection in the heart of Bilal if it was not that he regarded the Prophet as the greatest champion of the cause of slaves? If it was not this feeling, what else was it that made Bilal—a slave living in the house of the Prophet's greatest enemy—his most devoted servant and follower?

'Ammar and his Mother Tortured

Sumayya was the fourth most devoted servant of the Holy Prophet (peace and blessings of God be upon him !) from among the slaves at Mecca. All manner of barbarities and indignities were inflicted upon her by Abu Jahal, but she showed an unshakeable sincerity of faith in all these terrible trials, till one day, bitterly annoyed with her steadfastness and stubborn adhesion to the cause dear to her heart, he killed her by stabbing her with a spear in her private part. She preferred to lay down her life rather than recant her belief in the Holy Prophet. Does not the fact that not only male, but female slaves also who lived in the houses of the Prophet's greatest enemies, believed in him and remained faithful to him even at the cost of their lives, show that they believed the Holy Prophet to be really the champion of this most oppressed section of human society?

'Ammar was another helpless victim of the fury of the Prophet's enemies. He was Sumayya's son and was as inhumanly treated as his mother. Suhaib was a Roman slave whom Abdullah had enfranchised. He, too, believed in the Holy Prophet and suffered for him untold hardships and privations. Abu Fukeeh was a slave who also was an early convert to Islam. He was made to lie down on burning sand. He was one day being dragged, and an animal happened to pass by him, upon which his master said that that was his (Abu Fukeeh's) god. Abu Fukeeh answered, " Your God and mine is the One Supreme Being, the Almighty, Creator of heaven and

Digitized by Khilafat Library Rabwah

earth." This answer of Abu Fukeeh enraged his master, and he strangled him and put a heavy stone upon his chest, on account of whose great weight his tongue came out and he was considered to have died, but fortunately recovered after he had been massaged.

Labina was one of the small band of female slaves who were very early converts to Islam. She, too, was harassed and maltreated by Omar, but never showed any sign of flinching. Zaneena—also a slave girl – was the victim of Omar's ill-treatment. Abu Jahal used to beat her most cruelly and finally put out her eyes. But she was as firm and steadfast in her belief as ever. Abu Jahal used to taunt her about her blindness (which he had caused) by saying that she could see the light of faith which he could not. Nahdia and Omme Obais also were two female slaves. They, too, suffered heavily for their faith in Islam. Amir bin Fohera was also subjected to all sorts of sufferings and hardships before he was liberated by Abu Bakr. Hamama was Balal's mother. Like her brave son, she also endured patiently and courageously the sufferings to which she was exposed. There were numerous other slaves who were the victims of relentless persecution but who showed inflexible strength and firmness.

In short, in the first seven years of his mission only about 40 persons believed in the Holy Prophet, (peace be upon him!) of whom 14 or 15 were slaves who had suffered for the cause. If the Holy Prophet had been their enemy and not the supporter of their cause, they would not have believed in him and suffered for him in this way.

Hamza Accepts Islam

Besides these bondsmen and bondswomen who believed in the Prophet, there were many others who, though did not actually believe in him, were among his sympathisers. Hamza's non-Muslim slave-girl became the immediate cause of his conversion to Islam. One day Abu Jahal abused the Holy Prophet (Peace and the blessings of God be upon him!), and even went so far as to beat him. The slave-girl of Hamza was witnessing all this. She was deeply touched. When Hamza came home she found a pretext to taunt him. "You

Digitized by Khilafat Library Rabwah

always brag of your courage and bravery," she said jeeringly, "don't you see how Abu Jahal distresses and torments your nephew?" Hamza was very fond of hunting. In his extreme liking for the chase, he never bothered himself as to what was happening in Mecca. Hearing this, Hamza was greatly affected. Stung with mortified pride and a sense of humiliation, he went straight to the assembly of the Quresh. Leaning on his bow-bar he supported himself against the wall. He was so deeply touched with the lurid description which his slave-girl had given of the indignities heaped upon the Holy Prophet by Abu Jahal, and was choked with fury and indignation to such an extent that he could hardly speak. He was yet standing motionless and speechless when Abu Jahal, seeing him in such an unusual state of mind, said, "What is it, Hamza? You seem to be bent upon fighting with somebody." Abu Jahal had scarcely finished his sentence when Hamza rushed to him and gave him a good slap on his face, exclaiming at the same time, "Abu Jahal, O pitiless tyrant, your tyrannies to Muhammad have exceeded all bounds of decency. I declare myself to be a Muslim from now, and I challenge you to have a trial of strength with me if you dare." Abu Jahal, after all, was a Meccan chief. He could not afford to let such a humiliating challenge go unaccepted. He rushed at Hamza, but the other Quresh present, at once realising that this apparently trivial personal affair would involve the whole of Mecca in an internecine inter-tribal feud, succeeded in effecting a reconciliation between the two. This incident turned Hamza's attention to Islam. A few days' deliberation brought him at the feet of the Prophet and he accordingly announced his acceptance of the new faith.

An Inescapable Inference

All these facts prove conclusively that all these slaves had realized that the mission of the Holy Prophet (Peace and the blessings of God be upon him!) was to emancipate them and not to strengthen the chains of their bondage. Hence their affection for him and their sympathy with him. That so many slaves had believed in the Prophet in the very early years of his mission and had suffered untold hardships and miseries for

him, and that they remained faithful to him to their last days, is a proof positive of the fact that they were quite convinced that Islam stood for their liberation and emancipation. This is why the better informed amongst them believed in the Prephet, and those who were not bold enough to openly join him, helped and supported him and evinced effective and practical sympathy with his cause.

Does it not look strange that those who were directly affected by his teachings on slavery, should look upon him as their liberator, but those who came centuries afterwards and who were not in any way affected by this institution nor played any part in the emancipation of slaves, should criticise his teachings about slavery?

Islam on Slavery

It would not be out of place to give here briefly the steps that Islam took to eradicate slavery from the world.

We most emphatically maintain that of all divine Messengers and Prophets of God, of all founders and builders of the different creeds, faiths and religious systems, of all social reformers and philanthropists and of all those teachers and leaders of men who at any time, in any land and in any form contributed to the social uplift and moral and spiritual regeneration of humanity, the share of Muhammad, the Holy Prophet of Islam, was by far the greatest. And one of the greatest services to mankind of this greatest and noblest of men was his open, clear and unequivocal condemnation of, and the effective measures he took to abolish, those social injustices that were practised and are unfortunately still practised in some lands by one section of society over another. He was the avowed friend of the oppressed and the down-trodden. His mind rebelled and revolted against the then prevalent idea that man could be bought, sold and treated by man as a mere chattel. His ideal of human brotherhood and the in-born and inherent equality of all men was indeed very lofty and sublime in conception. It could scarcely be reconciled with the practice of slavery that was so widespread as to have become inextricably interwoven and deeply rooted in the social conditions as well as in the ideas of his time.

It had become an institution very vastly extended in its operation and methodised in its details. It was indeed a sickening sight for one who held such a noble and sublime conception of the inherent faculties, in-born capacities and capabilities of man to see him (man) entirely deprived of the freedom of his will and action, deprived of his initiative, of the freedom of choice and selection. His heart burnt to see the iniquities and enormities practised by man upon man. He grieved and pined for this miserable section of humanity. He would if he could abolish altogether by a stroke of the pen a system so repugnant and revolting, so destructive of all the noble human instincts, of all that distinguishes man from beasts and brutes. But this system, this practice, this institution had become an integral part of the whole fabric of human society. To abolish it all of a sudden was not wise, not practicable, nor even possible. It meant a death-blow to the entire existing social order. The sudden emancipation in hundreds and thousands of those who having been held in bondage for generation after generation had lost all capacity and initiative to find work and to do it, would have seriously told upon the moral tone of the society. Jobless and workless they would have turned into vagabonds, thiefs, pick-pockets, swindlers and what not. This was precisely what the Prophet wished to avoid and he did avoid. He laid down precepts and injunctions which were intended to do away with slavery gradually but surely and effectively.

Slavery Before Islam

At the time when the Holy Prophet was entrusted with the great mission of the moral and spiritual regeneration of the corrupt humanity, slavery in various forms, most of which were very cruel, was prevalent in all countries. In the Roman and Persian Empires, among the Greeks, the Jews and the Christians, in India, China and Europe, slaves were found in thousands and hundreds of thousands. In fact their number in most of these countries far exceeded the number of free men. The modes and manners by which free men were reduced to slavery were multifarious. Persons captured in wars were made slaves. Parents sold their children into slavery. The children of slaves

Digitized by Khilafat Library Rabwah
along with their parents formed the possession of their masters. Those kidnapped by pirates were reduced to slavery. Children were carried off and reared as slaves. Slave trade was an organised profession. These were a few forms of slavery that existed when the Holy Prophet made his appearance on the stage of the world. "No free man henceforth is to be turned into a slave," was his unequivocal and unmistakable commandment. "The reduction of a free man to slavery is tantamount to murder," he said. "God will not accept the worship of a person who reduces a free man to slavery and will seek redress against this wrong as His own on the Day of Judgment," is another saying of the Prophet. These explicit and express commandments gave a death-blow to this wicked institution for ever. But there was to be one exception to this general rule. Those who should participate in a war undertaken to destroy Islam and to impose their own beliefs and doctrines upon the Muslims at the point of the sword were to be deprived of their freedom when taken prisoners actually fighting or found helping in any way those engaged in fighting. Even this denial of freedom to war prisoners, call it slavery if you will, was only to last till those prisoners had discharged their share of the responsibility of their guilt by paying their share of the cost of war. If this is slavery, Islam pleads guilty to it. But according to what canons of morality or international law of warfare is it condemnable, reprehensible or even unjustifiable? And what civilized nation of antiquity or modernity has not been guilty of practising this form of slavery?

The Quran on Prisoners of War

There is a clear injunction to this effect in the Quran. It says: "When you meet in battle those who do not believe, then smite the necks until when you have overcome them, then make them prisoners, and afterwards either set them free as a favour or let them ransom themselves until war terminates" (47 : 4). This verse embodies the clear injunction that pisoners are to be made in open warfare alone and that they are to be kept deprived of their freedom till only that time when the Muslims set them free either as a favour or after taking ransom from them. The Holy Prophet, that much-maligned "perpetuator"

of slavery very often adopted the former course. About a hundred families of Bani Mustaliq and some six thousand prisoners belonging to the tribe of Hawazin were set at liberty merely as an act of favour by the Prophet. Only in the case of the prisoners of Badr a redemption was demanded and that was because the Muslims were very weak at that time and the Meccans were bent upon destroying them.

Detailed Instructions About Slaves

Whereas this unmistakable commandment of the Quran abolished slavery entirely and for ever the Holy Prophet was not the person to remain satisfied with an injunction of a general import. He was not a platitudinarian. He knew that an average man required detailed instructions to understand and completely comprehend the spirit of an injunction. He also knew that whereas the Quranic injunction, quoted above, forbade reducing free men into slavery there existed thousands of slaves whose immediate emancipation was not only not possible but positively injurious to the best interests of the society or even to the interests of the slaves themselves. He therefore laid down instructions and directions which were calculated to greatly ameliorate the condition of the slaves and raise their status and gradually to lead to their complete liberation and their becoming useful members of the human society. These injunctions are of two kinds :

(*a*) Temporary provisions bearing upon the general improvement and betterment of the moral and social condition of the existing slaves and their speedy enfranchisement.

(*b*) Instructions of a permanent nature aiming at the complete and total extinction for ever of slavery in every shape and form and in every part of the globe.

The following are some of the recommendations made by the Quran for the general improvement of the social condition of the slaves :

(1) " Be good to parents and to the near of kin and the orphans and the needy and the neighbour and the companion in a journey *and the wayfarer and those whom your right hands possess* " (4 : 36).

(2) " And do not marry infidel women till they believe and a believing slave-girl is better than an unbelieving free woman, even though you may like them and do not marry unbelieving men till they believe and a believing slave is better than an unbelieving free man even though you may like them " (2 : 221).

(3) " And they (Muslim women) should not display their ornaments and decorations but to their husbands..... ....or to *those whom their right hands possess*" (24 : 31).

Digitized by Khilafat Library Rabwah

In these verses the Muslims were explicitly enjoined to treat their slaves well, to marry slave-girls so that in this way their status might be raised and they should begin to look upon themselves as respectable members of the Muslim society. They were directed to treat their slaves as their nearest relatives since Muslim women were allowed to display their decoration to them as they could do it to their husbands, children, the children of their brothers and sisters, etc.

(4) The Holy Prophet is reported to have said :

" Your slaves are your brothers, so if a person happens to possess a slave, he should dress him with the same clothing which he himself uses and give him the same food he eats himself and if he is given a work to do which may be too much for him, he should be helped and assisted by the owner.

(5) " And let none of you say, ' my slave, my slave-girl,' but should say, ' my man, my woman ' and let not the slave say, ' my *rab*, my master,' but should say, ' my chief, my superior.' "

(6) Abu Nawar relates that one day Ali came to his shop with a slave. He bought two shirts and asked his slave to choose any of the two. He chose one and the other Ali kept for himself.

These are but a very few of the Prophet's sayings in which the Muslims were particularly reminded to take care that the slaves under their control were not only properly fed, clothed and treated but that scrupulous care was taken in addressing them so that they should have a higher and better view of their social status and should come to realize that as

human beings they were equal to those who happened to be their owners. These instructions which give us an idea how by his precept and example the Holy Prophet impressed upon the Muslims the iniquity of the institution of slavery were not merely of a recommendatory nature which they could afford to neglect. Nay, they embodied the social and political *rights* conferred upon the slaves by Islam and the Prophet and his immediate successors insisted that these rights were given to them. The following few instances will bear out our contention :

(*a*) Abu Masud Albadri says : " Once I beat my slave with a stick, when I heard some one calling me from behind and saying what a wicked thing I was doing. In the heat of the moment I did not recognise the voice and went on beating the slave. The man calling me from behind, in the meantime, approached me and I saw that he was the Holy Prophet. Seeing him the stick fell from my hand. The Prophet looked towards me with angry looks and said 'Abu Masud there is a God over your head who has greater power over you than that what you have over your slave'. I said, 'O Prophet of God, I emancipate this slave'. The Prophet replied if you had not done it the fire of hell would have burnt your face."

(*b*) A slave came to the Prophet and said, " My master had married me to one of his slave-girls. Now he wishes to dissolve that marriage." Hearing this the Prophet ascended the pulpit and addressing the Muslims said that no one could compel his slave to divorce the slave-girl given to him in marriage by his master and that only a husband could divorce his wife.

(*c*) Caliph Omar used to make a tour of Medina and its neighbourhood once in a week and if he found anywhere that a slave was given a work which the latter could not easily do, he would have the amount lessened.

This is very briefly the teaching of Islam about the treatment which the Muslims were enjoined to extend to the slaves and the

rights which it bestowed upon them. Their immediate, unrestricted and unqualified manumission, as we have said above, was highly detrimental to the social and moral welfare of the Muslim society. Now a word with regard to the emancipation of these slaves. The methods adopted by Islam in order to bring about the gradual though thorough and full liberation of these slaves were (*a*) Recommendatory and (*b*) Compulsory.

(*a*) The Quran teems in verses in which the manumission of the slaves is highly recommended and is spoken of as a very pious and meritorious act, an act which more than anything else conduces towards the achievement by man of his goal of nearness to God. Here are a few of them :—

Digitized by Khilafat Library Rabwah

(1) " And what will make you comprehend what the uphill road in the way of religion is, by treading on which man can attain to the heights of God's nearness. It is the setting free of slaves." (90 : 12, 13.)

(2) " But righteousness is this that one should believe in Allah and the last day and the angels and the books and the prophets and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the emancipation of the captives." (2 : 177.)

(3) According to Abu Horeira the Prophet said :—

> " Whosoever sets free a Muslim slave, God will save him wholly from hell-fire."

(4) A person came to the Prophet and said he wanted to know a deed the doing of which would take him straight to paradise. The Prophet replied that his was a very weighty and relevant question though asked in brief words and told him to set free a slave and if he could not do it single-handed, he should join others in doing so.

(5) The Prophet said, " he who brings up a slave girl, educates her and then marries her, for him is double reward."

"In addition to this recommendatory method the Quran has suggested and prescribed other means and methods which may partly be designated as obligatory and partly as recommendatory. That is to say the Quran has also recommended the setting free of slaves by way of doing penance for certain sins and moral aberrations. Here are a few of the verses from the Quran which strongly recommend the liberation of slaves to serve as an expiation :

(*a*) "And whoever kills a believer by mistake, he *should free a believing slave* and blood-money should also be paid to the relatives of the deceased unless they remit it as alms..... but he who cannot find a slave should fast for two months successively : a penance from Allah." (4 : 92.)

(*b*) " And if the person killed belongs to a tribe which is hostile to the Muslims and he himself is a believer, *the freeing of a slave only will suffice.*" (4 : 92.)

(*c*) " And if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his relatives and a believing *slave should also be freed.*" (4 : 92.)

(*d*) " Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths, so its expiation is the feeding of ten poor men out of the middling food you feed your family with, or their clothing, or the *freeing of a slave.*" (5 : 89.)

(*e*) " And as for those who put away their wives by calling them as their mothers, then they recall what they said, they should free a slave before they touch each other.....But whoever does not find a slave, let him fast for two months successively before they touch each other. And who has not the power to fast should feed sixty poor men." (58 : 3,4.)

(*f*) Asma, daughter of Abu Bakr, relates that the Holy Prophet had ordered the Muslims to free slaves at the time of the eclipse of the sun.

These are only a few verses and sayings of the Prophet in which great stress is laid on the freeing of slaves and in all the cases mentioned above the enfranchisement of slaves is recommended as one form of expiation and doing penance. Evidently the Quranic verses prefer the emancipation of slaves to all other alternatives. Any one of the other alternatives is to be resorted to in case only when a slave is not to be had, that is to say, when either the person who is expiating does not possess a slave or has not the means to buy a slave for setting him free or even no slave is to be found anywhere *i.e.*, all slaves having become free men. The general tenor and trend of the Quranic verses quoted above leaves no doubt as to Islam's solicitude for the abolition of salvery and the suggestion of other alternatives in case slaves are not to be had shows unmistakably that in view of its teaching with regard to slavery Islam had visualized the time when there would be no slaves left in the world. And indeed slavery would have entirely become extinct had the Islamic teaching in this respect been scrupulously adhered to and its spirit fully realized and comprehended by those Muslims who had not had the good fortune to enjoy the purifying and morally and spiritually elevating company of the Prophet and his successors and companions. Influenced by their environment and the conditions of their situations and circumstances the Muslims relapsed into those bad practices from which Islam had weaned them.

Some compulsory methods

The least that the owner of a slave, according to the teaching of Islam, could do for his slave by way of creating in his mind a better conception of his condition and status is that he should give to the slave the food he eats himself, dress him with the clothes which he himself uses and should not in any way ill-treat him and give him work to do which may be too much for him. This instruction was entirely of a recommendatory nature which the owner could reject or evade if he so liked. Teachings of this nature and character about the kind and humane treatment of the slaves by their owners and masters had also been given by reformers and teachers before the Holy Prophet and had utterly failed to palpably and appreciably

Digitized by Khilafat Library Rabwah

improve the deplorable condition of the slaves or relieve their sufferings and misery. Those teachings were of a too indefinite and general character to be of any substantial benefit to the slaves. Our noble Prophet while retaining the recommendatory complexion of the teachings about slavery of the teachers that had gone before him, greatly improved upon them by giving them a colour of compulsion. " Let no one beat his slave," was the clear commandment of the Holy Prophet. " And if one happens to do so," he added, " he should compensate for this moral delinquency by freeing him." Sawaid, a companion of the Prophet relates, " we were seven brothers and we had a slave between us. One of us was so inconsiderate as to give him a slap on his face in a fit of anger. When the Holy Prophet came to know of this he ordered us to manumit him." A saying of the identical import is related by Ibn Omar, one of the Prophet's greatest and most learned companions. " A person who beats his slave," he is reported, to have said, " and then emancipates him, he will be deserving of no reward for this act of him, as Islam has laid down the immediate freeing of the beaten slave as the compensation for such a reprehensible act." (*The Muslim, Kitab-ul-Iman.*)

Again, according to Ibn-i-Umar, the Holy Prophet had commanded that if a person happened to own a slave who was closely related to him, he would cease to remain a slave from that moment.

" The Prophet said," relates Ibn-i-Omar, " a man who shares a slave in company with some other persons and he manumits his share of the slave, it becomes obligatory for him to secure his full manumission by paying to other partners the price of their shares. But if he does not possess the required amount of money the slave shall be considered free from that time so that he should earn it to pay them off and the slave shall have to be provided with all possible facilities to buy his freedom."

According to another authentic tradition, some slaves belonging to the Meccans sought safety in flight from their owners with

the Prophet at Medina. The Prophet was approached by the owners of the run-away slaves and requested to send them back to Mecca. Some of the Muslims added their recommendations to the requests of the Meccans. But the Prophet was very much enraged and flatly refused to return the slaves saying: " They are God-manumitted slaves, how could I send them back into slavery." (*Abu Dawood, Kitab-ul-Jehad*)

" The Holy Prophet said," relates Ibn-i-Abbas, " if a person marries a slave-girl and he does not liberate her and she gives birth to a child from him, she will automatically become free." According to another saying " the slave mother of even a still-born baby of a free man will become free."

The above sayings of the Prophet very clearly bring out the following facts :—

(*a*) The beating of a slave must result in his freedom.

(*b*) Close blood-relationship of a slave with a free man means his unqualified freedom.

(*c*) A slave free in part is necessarily free in whole.

(*d*) He who secures his freedom by fleeing away from the possession of his master is free and must not be returned as a slave.

(*e*) A slave-girl married to a free man becomes free even if she only gives birth to a still-born baby.

These were but a few of the means by which those who were so unfortunate as to have lost their freedom by any one of the methods which were prevalent at the time of the Prophet could get it back.

These regulations and directions coupled with the recommendatory instructions described above give us an idea as to what large extent Islam was anxious to secure the emancipation of the slaves that existed in thousands and hundreds of

thousands in the time of the Prophet. Though even these regulations and recommendations made in the interests of the slaves by Islam far outshone as regards their result and the effect produced by them on the general condition of the slave community and the attitude of the slave-owners, anything said or done by any other faith and religious system, the Holy Prophet did not remain satisfied with them. He was determined that slavery in every shape and form be blotted out from the face of the earth. He knew that if left to themselves with only the recommendations and commandments referred to above, there will remain still a lot of helpless and luckless people who will for ever lead a life of drudgery and awful misery.

Contract with the Slaves

He was in search of a formula by acting upon which the slaves could get their freedom independently and irrespective of the fact whether their masters liked it or not. That unalterable formula he found in the verse of the Quran :

والذين يبتغون الكتاب مما ملكت ايمانكم فكاتبوهم ان علمتم فيهم خيراً و آتوهم من مال الله الذى اتاكم- (نور ع ٤)

i. e. "Those of your slaves who wish to enter into a written contract with you, free them by making with them the contract they ask for if you realize that by achieving their freedom they will become useful members of the Muslim society and help them to secure their freedom with the wealth which God out of His infinite grace and mercy has given you." The contract spoken of in the above verse was a kind of civil contract which was entered into by the slave and his master according to which a definite amount of money or labour was fixed as the price of the freedom of the slave. After the contract was duly written and attested to, the slave was considered as manumitted and was quite free to earn the required amount of money by any legitimate means he liked. After he had paid the whole stipulated amount he was as free as his master. Let

it be understood that the fact whether the slave was fit to enter into a contract of the above character with his master was to be decided by the State and not the master as also the amount of the money to be paid and the manner and the time-limit of its payment. No choice was left to the owner if the slave applied for such a contract and the State considered him to be quite fit for such a contract with the conditions and stipulations decided by the State. Let it also be understood that though not lawfully but morally the slave was considered as a partner in the money which he supplied to his master as the price of his freedom. By this excellent arrangement Islam secured to all slaves in the possession of the Muslims their full freedom, steering clear also of the terrible moral and social evils to which the whole Muslim society had fallen a helpless victim if slavery would have been abolished by a stroke of the pen.

In support of the contention that the making of the contract referred to above did not depend on the choice or pleasure of the owner of the slave but upon the State the following incident may be quoted.

Ans, one of the Prophet's well-known companions, had a slave, Sireen, by name. Sireen wanted to make a civil contract with Ans who thinking himself to be too rich to need more money declined to do so. Thereupon Sireen approached Omar, then the Head of the Muslim State, who ordered Ans to comply with the wish of his slave. Ans again refused. Omar was not the man to accept a refusal in contradiction to an express commandment of the Holy Quran. He punished Ans for his disobeying the Islamic Law with respect to the manumission of the slaves. Ans consented and Sireen got his freedom.

The Holy Prophet was very much enamoured of this system of مکاتبت. He recommended it to his followers on various occasions and in different forms. Abu Horeira relates : " The Prophet said that God has taken upon Himself to help three persons : first, a slave who has entered into a contract with his master and is anxious to pay off the stipulated amount, second, a person who seeks to get married in order to be safe

from the onslaughts of carnal passions and lastly one who endeavours in the way of God."

Digitized by Khilafat Library Rabwah

The movement for the emancipation of slaves was not to remain confined to individual Muslims. The Muslim State was also enjoined to spend a part of the public treasury on the manumission of slaves. There is a positive and definite injunction to this effect in the Holy Quran. It is :

" Alms are only for the poor and the needy, and the officials appointed to collect them, and those who are interested in Islam and have not yet accepted it or having accepted it are too weak in their faith and *for the ransoming of captives* and those in debt and in the way of Allah and the wayfarer. This is an ordinance from God."—(60 : 9.)

The injunctions and commandments of the Quran and the Holy Prophet did not end with the slaves having secured their freedom. They proceeded to confer rights upon them even after they had become free. Ordinarily they would have, after getting their freedom, been thrown upon the world, companionless and without the where-withal to start life afresh. This condition would have been worse than slavery. The Prophet realized it and he had it so arranged that the relation of master and slave gave place to a better and more natural relation of two equals and fast friends. In pursuance of this express injunction the freed slave was called the مولیٰ (friend) of his erstwhile master. This was not a behest pleasing only to hear. The Prophet never gave any injunction which he considered to be impracticable. Theories never satisfied him. In him the idealist was blended with the practical. In his solicitude for the welfare of the slaves he went so far as to confer upon a freed slave the right to inherit the property left by his former master if he died without leaving any heir to succeed him and so was the master to inherit his freed slave if the latter died without leaving any heir. According to Ayesha the Prophet said :

"If a freed slave should die heirless, his inheritance would go

to his former owner," (*Bukhari, Katib-ul-Itaq*) and Ibn-i-Abbas relates that a person died without leaving any heir, the Holy Prophet made over the property left by him to his freed slave. But this right of inheritance by the freed slave of the property left by his former master and *vice versa* could not be sold or transferred to others as a gift.

A Pertinent Question

It may well be asked whether this teaching about the emancipation of slaves upon which the Quran and the Holy Prophet laid so much stress was actually carried into effect or remained only as a theory unpractised or impracticable. We have already pointed out that our Prophet never gave any commandment which was not capable of being carried into immediate effect or upon which he himself and his companions and followers did not act upon. It has also been pointed out that the number of slaves who were found in different countries at the time of the Prophet was beyond calculation. In most lands their number far exceeded that of free men. So it could not be expected that within a few years all slaves of the whole world should have become free. But humanly speaking, to the vast extent to which the Prophet and his companions could go in this direction, they did go. They freed hundreds of thousands of slaves. As for the Prophet himself no slave came under his possession which he did not free and when he died he did not leave behind him a single pie or a single slave or slave-girl in his house. That was in his private capacity. As the Head of the Muslim State the number of slaves freed by him was legion. About his wife Ayesha it is said that she freed forty slaves on one occasion. From this we can guess the vast number of slaves she must have freed during her whole lifetime. Abdullah-bin-Omar is reported to have liberated more than one thousand, Abdur Rahman-bin-Auf more than thirty thousand and Zul-kala'a Alhamiree more than eight thousand slaves, that is to say Ibn-i-Omar, Abdur-Rahman-bin-Auf and Zul-kala'a, only three companions of the Prophet, manumitted more than thirty-nine thousand salves between themselves.

With what alacrity and satisfaction of heart the Muslims obeyed the behests of their Master! One word more before we take leave of this topic, at least, for the present. Did this progressive and gradual emancipation of the slaves justify its professed purpose? Dit it actually prepare for an independent existence those who were gradually liberated? Did they become respectable members of the society on which they were thrown? Did they constitute an honourable and useful addition? We say, yes, most emphatically, yes. A large number of these freed slaves rose to very high and respectable positions in life. Many of them became leaders in every sphere of human activities. They commanded respect from those who a little while ago belonged to a much higher grade of society. Osama was the son of a freed slave, Zaid bin Sabit, and he was placed by the Prophet himself in command of a large Muslim army in which great personalities like Omar and Abu Baker were to serve as ordinary soldiers. Osama was then only a lad of seventeen and when some of the Muslims objected to his leadership, the Holy Prophet severely took to task such critics. Salim who was a freed slave of Abi Hozeifa was selected by the Holy Prophet to be one of the four most distinguished among the Muslims from whom they were expected to learn the Quran. Omar, the mightiest monarch of his time, used to stand up when Bilal, the negro freed slave used to visit him. On several occasions he called Bilal as the chief of the Muslims. Zaid, the father of Osama, was also a freed slave and he was the Commander-in-Chief of the Muslim armies in several expeditions. Even Khalid of world-wide renown worked under him. Nafi, Ikrama, Makhul, Ata, Abdullah and Ibn Sireen were acknowledged and respected as leaders of undisputed authority and unapproachable eminence in the sciences of Jurisprudence and Tradition. Husan Basri in mysticism, Mojahid in Qira'at (recitation) and Moosa-bin-Aqba and Ahmad-bin-Ishaq in History were looked up to and revered as teachers of acknowledged authority and unsurpassed learning and erudition. These are but a very few names from among a host of freed

slaves who rose to very respectable situations in life. The comparative failure of the noble efforts of Abraham Lincoln to achieve their desired object is a standing testimony to the wisdom of the course adopted by our Prophet in stamping out slavery from the world. Abraham sought to abolish slavery in U. S. America, by a stroke of his pen. Statutorily he succeeded in doing so. But in practice, in spite of the enormous sacrifices in men and money that the Civil War in America involved, the negro in the Southern States even to-day after the passage of about 70 years since the Negro Emancipation Bill was passed in the U. S. America, is as hated, harried and harassed in America as 70 years ago. He is to-day almost as freely burned, lynched and done to death in the Southern States as when Abraham made his cause the cause of the country. The moral and economic condition of the negro in America is degraded in the extreme. His social status is next to nothing. This is the sad end to which the sublime and noble efforts of the great Abraham have come. His motive was honest, his purpose sincere but his method wrong and unnatural. Hence this deplorable result. Our Prophet besides laying down very precise and detailed instructions to guide the Muslims in this connection recommended the slaves to their mercy with the last breath of his life. With the words, " be careful about your prayers and your slaves" on his lips he passed away. The world has not produced a truer friend of the slaves.

Digitized by Khilafat Library Rabwah

ISLAM AND PROPERTY

(MR. NAZIR AHMAD BAJWA, M.A.)

The views of philosophers as to the meaning of life are of a piebald nature. The point which may be regarded to constitute the sheet-anchor is that human actions are an outward manifestation of instincts with which nature has imbued mankind. The endeavour to accomplish them covers the whole compass of man's activities. In their satisfaction he discovers his well-being while in their frustration he finds pain and sorrow.

Man, however, is far from being a detached human being. He is a social creature and as such what constitutes his well-being must square with social welfare, otherwise the edifice of society will collapse like a house of cards. The difficulty that arises cannot be obviated by assuming that there is no necessary conflict between the interests of an individual and those of the society, for as soon as such an assumption is entertained, the interference of the state which imposes limitations on individual liberty in the pursuit of individual interests so as to attune it to social good would be denuded of all semblance of justification.

State action is then the mainstay of social fabric. It derives its authority from the fact that it maintains a fair and equitable equilibrium between the individual and society, and in this capacity its main function is to see that the instincts of the individual are not fulfilled at the cost of social good. In other words, considering that state is a factitious organization the significance of all human action depends on its effect on social welfare.

The instinct which lies at the basis of human nature and which is the mainspring of human action is that of self-preservation. Because man must guard himself from the exigencies of circumstances and extenuate by effort the precariousness of life he has developed an acquisitive faculty which gives rise to

property. Property thus involves an impulse to acquire and is generally the incident of effort. It is based upon innate avoidance of risk and insecurity, and imparts to the person who possesses it freedom from the spectre of fear.

Although it may be said with an air of plausibility that property enables an individual to realize his personality and to reach his best self, its justification lies in so far as it does not impair the social structure. Casting our looks around we discover that the ownership of property is not necessarily related to personal effort or the possession of virtues. The present owner might have stepped into the shoes of his predecessor or he might be a crafty money-lender who lived by extortion upon the foppishly extravagant agriculturists. Even where it is the return made to the individual for effort, it might be the reward only for that particular kind of ability which consists in capacity to make profits. In cases where it is the incident of heredity it involves two things; it creates a class (1) which is to be maintained in parasitic idleness and (2) which requires the devotion of the productive power of the community to the satisfaction of wants unrelated to social need.

In the second place it is to be noted that while property is a means to a certain end, it becomes an end in itself. "Men begin to acquire it to safeguard their lives against want, but they continue to acquire it because of the distinction which comes from its possession." Thus goods and services are produced not for use but to acquire property from their production. In other words the acquisition of property at a certain stage ceases to be a response to the instinct of self-preservation, on the other hand it itself becomes an end, for what is sought from it is the augmentation of property.

Thirdly, it is generally found that the number of those who possess property enough to be significant is small. Its concentration combined with its intense selfishness makes it a perpetual menace to the solidarity of society. The State with its multifarious institutions becomes an instrument to enable the rich to

realize their aims and satisfy their aspirations. Thus while property is acquired, owned and utilised in ways which inharmoniously blend with social welfare, its presence under the modern conditions blocks the way of progress for the poor.

The law of Islam regulating property is based upon two fundamental principles (1) All things in the universe are the common property of all mankind and (2) competition is the basis of human progress and civilization.*

On a cursory glance the two principles would seem to be antithesis of each other. When there is competition it is in the nature of things that some should go ahead and others lag behind and if those who are more industrious or who can bring a superior intellect into the conduct of their affairs are to be allowed a just reward of their efforts, it cannot be said that all things are the common property of all mankind. However the difference between the two principles according to Islam is one of degree and not of kind, one is subordinate to the other. Islam encourages and fosters competition to the extent of its remaining consistent with what the other principle implies, and as competition relates to individual efforts, all that the law means is that individual liberty in the pursuit of individual interests is to be confined within a circle which is compatible with social welfare.

Islam assures the reward of effort and enterprise by saying that every man has an individual interest in his property, but it does not permit complete individual ownership of anything. A person is owner of his property not to the absolute exclusion of other's interest in it but in the sense that he is entitled to a share larger than that of anybody else. In this way Islam recognizes the share of the poor in the property of the rich. The Holy Quran says :

وفی اموالهم حق للسائل والمحروم۔

"In the wealth of the rich such as can express their wants and

*(۱) فاستبقوا الخیرات۔ (۲) ولاتتمنو ما فضل اللہ بہ بعضکم علی بعض۔

such as cannot express them (*e.g.*, animals) have a right." Islam forbids the hoarding of money, because if this practice is permitted, the people will be deprived of their rights. It enjoins upon the believers either to expend it or to devote it to some industry or business. In respect of those persons who refuse to do either of the two things the Holy Quran says :—

ان الله لا يحب من كان مختالا فخورا ن الذين يبخلون و يامرون الناس بالبخل و يكتمون ما اتهم الله من فضله واعتدنا للكفرين عذابا مهينا۔

"God is not pleased with proud and vain people who hoard up wealth and advise other people to do the same and hide that with which God has blessed them out of His grace. If they do not stop this practice and refuse to act on God's commands, an humiliating punishment will overake them." It should be noted that Islam does not permit the spending of the whole of wealth on personal gratification. Islam prohibits excess and indulgence and allows an individual to spend so much on his personal needs as is compatible with the maintenance of the rights of others in his property.

Islam goes further than this and orders that any property which has been under the possession of any man for one year or over should be taxed at the rate of $2\frac{1}{2}$ per cent., the proceeds to be spent for the welfare of the poor and the indigent. The Holy Prophet (on whom be peace and blessings of God !) referring to this tax says :—

ان الله افترض عليهم صدقة توخذ من اغنياءهم و ترد على فقراءهم۔

"Verily God has rendered *Zakat* obligatory which will be levied upon the rich and shall be returned to the poor." The use of the words 'shall be returned' evidently proves that this tax is nothing but the practical recognition of the right of the poor in the property of the rich.

Next, Islam enjoins the distribution of inheritance. In a country which follows the Islamic law of inheritance the property instead of descending to one person is distributed

among heirs of several classes according to their relative importance. This measure does not allow property to remain intact to a degree where it becomes an impediment to progress, and discourages sloth and indolence.

Thirdly, Islam prohibits the giving or taking of interest. In the absence of interest people are compelled to have a resort to co-operation for so long as they with established credits are able to borrow, they do not stand in need of allowing others to become their co-operators in their enterprise. This results in wealth being proportionately and smoothly divided among the people. Finally Islam disallows all those devices by which people obtain excessive profits.

Thus while Islam by the recognition of the right of the poor in the property of the rich brings about a reconciliation between Labour and Capital and makes provisions according to which property is to be held in a way which accelerates rather than impedes the pace of progress, it by the other measures prevents the division of society into very rich and very poor by enlarging the extent and relaxing the intensity of property and altogether eliminates the use of weapons by which is sought the rapid inflation of wealth at a time when the instinct of self-preservation gives way to the desire of acquiring more.

Digitized by Khilafat Library Rabwah

JESUS DID NOT DIE ON THE CROSS

(BY CH. GHULAM MOHAMMAD, B.A.)

The Christian doctrine of the death of Jesus Christ on the Cross and his subsequent resurrection on the third day is the corner stone of Christianity, which if removed would bring its whole fabric tottering down to the ground. This dogma though far removed from both common-sense and reality was never seriously challenged by any one during the last nineteen centuries till the Founder of the Ahmadiyya Movement, Hazrat Mirza Sahib, took it up in real earnest and exposed its unreality and untenability. Rationality of a hypothesis is the most essential thing to convince people of its reasonableness. But the resurrection of Jesus is a doctrine which is not only repulsive to and contradicted by human intellect and reason but even the gospel narrative does not bear it out. It is both inconsistent and ambiguous on this point. It tells us that Jesus died on the Cross, was placed in a grave which was found empty on the third day. But if we read the narrative a little more closely and attentively we find in it clear and convincing evidences to the effect that Jesus did *not* die upon the Cross but simply fell into a swoon, that there was a plot to save him and that he was actually saved and remained disguised for a few days. The following facts support my contention :—

I. Jesus never taught his disciples that he would rise from the dead.

(*a*) And their words (that Jesus had risen from the dead) seemed to them as idle tales and they believed them not. (Luke 24 : 11.)

(*b*) For as yet they knew not the scripture that he must rise again from the dead. (John 20 : 9.)

The above verses clearly show that Resurrection was no part of the teaching of Jesus. How could it be that the

doctrine which was the corner stone of his teaching and for the sole accomplishment of which he had been sent to this world was never mentioned by him to his disciples or if ever hinted at, the hint was so indirect that they could not even remember it when the event actually took place. This shows that the doctrine of the Resurrection of Jesus Christ was never taught by him and it was only later on devised and incorporated by the Church in its doctrines.

II. Jesus prayed earnestly for being saved from this humiliation and it was impossible that the prayer of a great Prophet like himself should not have been granted by the Almighty. Jesus himself seems to have been convinced that his prayer was heard otherwise he would not have exclaimed in utter disappointment when hung on the Cross, "My God, my God, why hast thou forsaken me."

III. Pilate, the magistrate who tried Jesus' case was convinced of his innocence and not willing to punish him sought to release him as the following verses clearly indicate :

(*a*) Pilate, therefore, went forth again and saith unto them, behold, I bring him forth to you, that ye may know that I find no fault in him. (John 19 : 4.)

(*b*) And from thenceforth Pilate sought to release him. (John 18 : 12.)

IV. The wife of Pilate had seen a dream (Math. 17 : 19) in which she was informed that Jesus was innocent and that if any harm was done to him, it would be to Pilate's own ruin. The Romans like all other pagans were a very superstitious people and it was impossible that Pilate in spite of his own conviction of the innocence of Jesus Christ coupled with the dream of his wife, would not have used all the means at his disposal to release him. And where there is a will there is a way.

V. There were other influential persons who also

wished to save Jesus from the death to which he was apparently doomed. One of them was Joseph of Aramathæa, who was a secret disciple of Jesus. (John 18 : 38.) It was he who first tried to have him released in the Council of the Jews (John 23 : 51) but having failed to do so had devised other means to carry out his purpose. He, being a wealthy man, had no difficuly in winning the soldiers on the guard over to his side whose officer suggested to Pilate that Jesus was dead and that his body should be handed over to Joseph. The following verses clearly point to what I have stated above :—

(*a*) And when he knew it (that Jesus was dead) from the centurian he gave the body to Joseph. (Mark 15 : 45.)

(*b*) Then came the soldiers, and brake the leg of the first and of the other which was crucified with him. (John 19 : 32.)

But when they came to Jesus and saw that he was dead already, they brake not his legs. (John 19 : 33.)

It is clear from these verses that the soldiers not only helped Joseph to get the body of Jesus, but also did not break his legs as they had done with those of the other two culprits. Hence it is quite clear that they had been won over by Joseph to his side.

VI. Jesus did not die on the Cross but was brought down from it in a swoon. He was hung on the Cross in the third hour and was brought down from it before sunset and thus he remained only a few hours on the Cross. It was impossible that he should have died so soon by the mere piercing of his hands and feet. Even Pilate himself did not believe that he had died so soon (Mark 15 : 44) and sent for the centurian to ask him about it. Again the other two robbers who were crucified along with him, were found to be alive and their legs had to be broken in order to kill them. Hence it is most probable that Jesus was also alive

Digitized by Khilafat Library Rabwah

and simply had swooned and that the soldiers had connived at this. Again it is a common fact that dead bodies never bleed but when the side of Jesus Christ was pierced with a spear, blood flowed from it. (John 19 : 34.)

VIII. Jesus' resurrection was only a recovery from the swoon and not physical rising from the dead. Because when he came out of the grave he put on the disguise of a gardener and always kept himself hidden from the public gaze. Had he risen from the dead, he should have no fear of the Jews and no need of putting on disguises. On the contrary he ought to have gone openly to the Jews whom he had promised to show this miracle and thus convince them of his truthfulness. But he always avoided them. This shows clearly that he still stood in fear of death from which he had been miraculously saved through the efforts of Joseph.

VIII. Jesus also feared that his disciples might not fall into the mistake of taking him to have risen from the dead and therefore he showed them the wounds of his hands and sides. He asked them to give him something to eat and when they had given him bread and flesh he ate it, indicating thereby to his disciples that he was no spirit but a person made of flesh and bones and standing as before in need of nourishment.

All the eight facts which I have noted above amply prove that Jesus did not die on the Cross but was brought down alive and that it was only through some mistake or through a huge fraud that people came to believe that he rose from the dead.

NOTES AND COMMENTS

Annual Gathering of the Ahmadiyya Community

The Annual Gathering of the Ahmadiyya Community was held as usual in the last week of December on the 26th, 27th and 28th of the month. Ahmadies came in thousands from all parts of India and from as removed and distant places as Burma, Malabar, Ceylon, Java, Sumatra and Afghanistan to listen to the life-giving talks of the Head and Leader of the Community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II, and to benefit morally and spiritually by his purifying company. A very spacious *pandal* to accommodate about fifteen thousand persons was erected in the grounds of the Talim-ul-Islam High School. The Anniversary opened on the morning of the 26th December with recitation from the Holy Quran and a short but exhilerating speech by Hazrat Khalifatul Masih II in which he explained to the audience the growing importance of the Community and the part it was increasingly playing in the moral and religious development of India in particular and the whole of humanity in general. The Annual Gathering that is being held year after year in this small town, he said, was destined, in due course of time, to lay the foundations of a new world order, Qazi Muhammad Aslam, M.A. (Punjab), B.A. (Cantab.), Lecturer in Psychology in the Government College, Lahore, after Hazrat Khalifatul Masih left, addressed the vast assemblage for about an hour on "The Problem of the existence of God". The Qazi Sahib gave a variety of arguments in a very clear and lucid manner to prove that in view of those arguments there was no escape for a sane, sincere and honest person but to accept that there existed a Being who directed the working of the Universe. The pivot of the Qazi Sahib's learned discourse, however, was the testimony in regard to God of the Prophets who had appeared at different times, in different countries and in vastly different circumstances, which, he said, was too consistent, sincere and productive of tangible facts to be lightly dismissed as based on hallucinatory experiences. The lecturer systematically refuted all hypotheses suggesting that the claims of the Prophets were not based on any real contact with the Divine Being. Maulvi Zahoor Hussain, a former Ahmadi Missionary in Soviet Russia and Chaudri F. M. Sayal, M.A., late Ahmadi Missionary in England, spoke respectively on "Khilafat in Islam" and "Islam and Bolshevism". The latter subject was too vast, controversial and

difficult to be fully dealt with in the brief space of 60 minutes and the Chaudhri Sahib probably had not had sufficient time to read relevant literature for and against Bolshevism. He endeavoured, however, to show that Bolshevism had failed to solve the economic problem of the world. The Islamic law about the distribution of inheritance, its institution of *zakat* and its prohibition of the giving and taking of interest, he said, if carried into full effect, were calculated to offer a far superior solution of the world's economic problems to anything suggested by Bolshevism. The second day's session opened with the introduction of two resolutions which were passed unanimously. In the first the British and India Governments were urged to regard the demands presented by the All-India Muslim Conference to be the true and real demands of the Muslim Community and the second resolution condemned in unequivocal termt terrorist outrages perpetrated against British residents and Government officials in India. The Gathering further assured the Government of India of the Ahmadiyya Community's all legitimate assistance in suppressing the movement for terrorist crimes. In the afternoon of the second day of the Anniversary Hazrat Khalifatul Masih during his four hours' speech laid special emphasis on women's education and uplift. "Woman," Hazrat Khalifatul Masih said, "was the corner-stone of the human society. There could be no progress without her progress. In her hands lie the community's destinies." He also briefly dealt with the social and economic condition of the Ahmadiyya Community. The major part of his long speech Hazrat Khalifatul Masih devoted to discussing the Muslim Community's political future. "The present," he said, "was the most critical time in India's political development. The future of Islam in India is hanging in the balance and on our shoulders lies the burden of serving and saving it." Towards the end of his speech he condemned terrorism and opined that it was directed more against the Muslims than the British. He exhorted his followers to save youngmen from degenerating into murderers. His speech on the last day of the Anniversary by which he kept spell-bound a gathering of about fifteen thousand people for more than six hours was an eloquent testimony to the depth and vastness of our Leader's knowledge and learning. The speech was a continuation of the last year's lecture on the "Excellences and Superiorities of the Quran over other revealed scriptures." The central theme of this masterly discourse was that there exists a subtle but easily discernable and palpable harmony between the laws of nature and divine revelations. The work of God, His Holiness said, goes

Digitized by Khilafat Library Rabwah
hand in hand with the Word of God and he adduced 13 prophecies from the Bible about the advent of the Holy Prophet in Arabia to prove and establish the existence of this harmony and co-operation between natural laws and divine revelations. His Holiness, during his public life, has spoken on variety of subjects and has always spoken very effectively and convincingly. He is reputed to be a very powerful and persuasive speaker. But his speech on the last day of the Annual Gathering of the Ahmadiyya Community occupies a very prominent place among the best speeches of his life. It was, indeed, the last word in forceful delivery and argumentation. Dr. Mufti Mohd. Sadiq, D. D., Maulvi Jalal Din Shams, a former Ahmadi Missionary in Palestine and Syria, Maulvi Mohammad Nazir, Sheikh Mohammad Yusuf, Mir Qasim Ali, Maulvi Ghulam Ahmad, Maulvi Ghulam Rasul Rajeke and Mr. F. R. Hakeem, our Missionary to Nigeria, also addressed the Gathering. Separate arragements were also made for Ladies' Conference which was mainly addressed by women speakers. To provide board and lodging for more than 15,000 persons, is, indeed, a huge task and all those gentlemen who were entrusted with the heavy but very pleasant duty of looking after the comfort of their brethren spared no pains to discharge it fully and effectively. If the increasingly large numbers in which the Ahmadies flock every year in Qadian from all parts of India and some foreign countries in the last week of December can be regarded as a criterion by which the future of the Ahmadiyya Community can be judged, a very rosy future, indeed, lies in store for it. But it is not so much the vast numbers of the guests that visit Qadian every year in these days but the religious fervour and enthusiasm and sincerity and devotion with which they come that fills us with hope about the future of this Great Community.

New India Constitution Outlined at R. T. C.

"We believe we can produce before Parliament a scheme on the lines that we have been discussing that will do credit to both British and Indian statesmanship," declared Sir Samuel Hoare in an impressive speech at the final session of the Round Table Conference, which ended on 24th December.

Sir Samuel reviewed the work of the Conference, answered criticisms made by Sir Tej Bahadur Sapru and others, and outlined the schemes that it is proposed to put before the Joint Select Committee. Among the more important points made in his speech were:—

Muslims are to have 33⅓ per cent. representation in the

Federal legislature as far as British India is concerned.

Sind and Orissa are definitely to be separated.

The date for the inauguration of the Federation cannot be fixed statutorily, but the British Government does not intend to introduce provincial autonomy under conditions which might leave the Federation to follow on as a mere contingency.

The Government has fully accepted the fact that there cannot be effective transfer of responsibility unless there is effective transfer of financial responsibility.

A Reserve Bank will have to be in operation before the inauguration of the federal constitution. Its setting-up will be expedited as far as possible, and if this is made impossible by world economic conditions, discussions with representative Indians will be held.

Digitized by Khilafat Library Rabwah

There will be no statutory provision for Indianization, but directions will be included in the Instructions to the Governor-General, and Parliament will be given an opportunity to discuss them, so that the instructions will be given a statutory framework.

The Governor-General's choice of Defence Minister must remain unfettered, but other members of the Ministry will have an opportunity of seeing the military budget estimates and of expressing their views on them before they are put to the legislature.

Sir Samuel Hoare expressed disappointment at the small progress made in reaching agreement on the size of the Federal Chamber and allocation of seats. There still remained differences to be reconciled both between British India and the States and between the States themselves.

Referring to Sir Tej Bahadur Sapru's appeal for the release of Mr. Gandhi and renewed co-operation with Congress, Sir Samuel said:—"I won't see empty chairs at the Round Table Conference of the Select Committee."

What is Wrong with Modern Civilization?

There has always been a controversy, between the 'ancient' and the 'modern'. There is waging furiously even now a controversy

between the two. And with reference to this controversy there are two different attitudes, two outlooks. There are on the one hand those who are wholly for the modern civilization. They hold that it will grow and prosper. There are others whom the advocates of the modern civilization call 'reactionaries', 'retreatists', 'anti-modern' who think that winter has come upon this civilization. Herbert Spencer, in a remarkable essay, written over a generation ago, expressed deep regret at the fact that Europe was being re-barbarised. Dean Inge—a great thinker—has frankly criticised current civilization as a 'disease'. Spengler thinks that the West is in decay. Tolstoy in Russia and Thoreau in America fled from the modern civilization. Exponents of the view that the modern civilization has done more harm than good to the West morally and spiritually hold that the sum total of this civilization is the lust of power and the cult of pleasure. The West has been successful in controlling the forces of nature but it has failed to develop self-control. The result is the utilitarian theory of life which regards other men as means or tools to personal ends. The so-called 're-actionaries' or 'anti-moderns' hold that the present western civilization has failed to solve the problems of life. Nay, it has added, they think, to their complexity. A Russian peasant, sometime back, very aptly summed up the achievements of modern civilization when, hearing to Maxim Gorky, the well-known Russian novelist, on the marvels of technical inventions, he said, "*Yes, we are taught to fly in the air like birds, and swim in the water like the fishes but how to live on the earth, we do not know.*" Family life, politics, international and economic relations are in a hopeless state of confusion. A number of factors such as the disorganization brought about by the last war, economic conditions favouring late marriages, the passion for self-expression, the weakened parental control and knowledge of the methods of birth-control have brought about a laxity in moral standards. Women are refusing to be bound by a code different from that which applies to men. The ideal of virginity has largely lost its hold. Looseness is commended in good fiction and accepted in high society. The fundmentalists may assert conventional views and say that if marriage without love is tragic, love without marriage is hell on earth. But the bolder spirits declare that life is the end of life. If we want to live completely, beautifully, adventurously, we must taste deeply of the cup of life before death snatches it away. They dismiss moral restraint as antiquated humbug and piety as mere superstition. Established institutions, they say, happen to be the most powerful enemies of life and so they

must be turned down before a better social order can be built. As regards economic relations, the industrial age has made us worshippers of wealth. Wealth has come to be regarded as the passport to the kingdom of heaven. Success by any means and at any price has become our ideal. In the social hierarchy, any one who has the luck or the ability to make money occupies a high place. The days when poverty could be clean, healthy, and self-respecting are over. Money-making has become one of the most popular industries of the world. The international situation is not likely to hearten a lover of humanity. The nations plead for peace and prepare for war. They are not prepared to give up the cast of mind that leads to strife. We approve of warfare but criticise its methods. National hatreds are on the increase. Every country is preparing for a war which will be more dreadful and devastating than the last war. These are the "achievements" of the modern civilization, its detractors and disparagers say. But if the ravages of modern civilization are great, so are its boons and blessings. The inventions and discoveries made by the West have to a very large extent relieved human afflictions and miseries and have greatly added to the comforts and conveniences of life. Europe, indeed, has specialised in many sciences and for them the East owes it a deep debt of gratitude. But India, as well-said by Mr. T. L. Vawani, has specialized in one science—the science of the spirit ; the science of self—and this science is greater than all other sciences. India produced *Rishis* in the past who discovered some laws of this science. It has produced again a *Master-Rishi* in our time who has discovered all the laws of this science. Ahmad of Qadian is that *Rishi*. All her sciences will not solve her many complex problems unless Europe learns this science of self at the feet of Ahmad. The ills and evils from which the world is suffering are too vast and complex for the philosophers. politicians, priests and great internationalists and economists to solve. They need the services of a *Rishi*, a World-Teacher. That World-Teacher has already come.

Recognition of Ahmadiyya contribution to the cause of peace.

The Indian Messenger, the organ of the Brahmoo Samaj in its issue of November 13, 1932, says as follows :—

"In a recent number of the *Review of Religions*, an organ of the Muslim community, we find a significant emphasis laid on the universal aspect of religion. The liberal spirit of the Prophet has

been put forward very prominently when *the Review* observes " :—

' Our Prophet testified to the truth of them all. God taught him and through him all the world that ' there has not been a people but have had a warner.'

' If all the different peoples of the earth have each had a warner, or a Prophet, and if all Prophets as our Prophet further taught, are brethren, are we not justified in concluding that Muhammad is a brother to them all, a kinsman of theirs ? To Rama Chandra as well as to Krishna, to Moses as well as to Jesus, to Zoroaster as well as to Confucius he is but a brother. All of us therefore, whether Indians, Persians, Egyptians, Japanese or Chinese can claim, as the Quranic verse has taught us to claim, that Muhammad the Prophet, is one of ourselves. Because Muhammad has testified to the truth of the teachers of all nations much as the followers of these teachers testify to their truth, Muhammad, therefore, is one with all the nations of the world. Every nation can regard him as her own. I know of Christians who regard our Prophet as a good Christian. The truth, however, is that our Prophet was only as good a Christian as he was a believer in Moses or a believer in Buddha or a believer, for that matter, in any other great teacher. He was one and all of these at the same time, because he was a Muslim, and because a Muslim is one who believes in all the great truths vouchsafed by God to His Prophets. While the Quran claims that Muhammad the Prophet is one of us, the life of Muhammad, in all its various bearings, offers one continuous proof of this claim.'

Digitized by Khilafat Library Rabwah

" We are very glad to find that Indo-Islam is undergoing a healthy transformation and is casting off its exclusiveness. In these days of communal strife when every community is making much of its culture the Ahmadiyyas are doing immense good to the Islamic brotherhood as well as to the cause of Indian nationalism by correctly interpreting the founder of Islam in spirit and truth."

* NOTES ON THE HOLY QURAN

Suratul-Baqrah—II

اولئک الذین اشتروا الضلالة بالهدی فما ربحت تجارتهم وما کانوا مهتدین۔

17. *Ulá'ikalladhín nashtara-wuḍ-ḍalálata bil-hudá fa má rabiḥat-tijāratuhum wa má kánú muhtadín.*

(17) These are they who have purchased error for guidance; but their traffic has brought them no gain, nor have they been guided.

31 (*a*). The word اشتری *ishtara* (purchase) has two significations. Firstly, it means to relinquish one thing and lay hold on another. (Aqrabul Mawarid.) Secondly, to exchange one thing for another. Following the first signification the verse would mean that guidance (*i.e.*, Islam) was offered to them by the Muslims, but they rejected it and followed error instead, *i.e.*, they preferred error to Islam. Following the latter signification, the verse would mean that they had lost their natural powers of discriminating between good and evil by continued disuse. In this case, the word هدی *Huda* refers to the faculties conferred on man by God, and the term اشتراء *ishtara* indicates that the wicked people lose the proper use of their faculties and powers and acquire evil habits instead which serve them no useful purpose. The Holy Prophet said کل مولود یولد علی فطرة الاسلام "Every child is born with a natural constitution which is in conformity with the religion of Islam." It i to this fact that the following verse of the Holy Qurān refers: —

فاقم وجهک للدین حنیفا فطرة الله التی فطر الناس علیها۔ (الروم ع ۴)

"And keep thy face to religion being upright. *This is* the natural constitution with which He has created mankind." (XXX, 31.)

* Under this heading will continue to appear regularly in every issue of the *Review of Religions* explanatory notes on the Holy Quran. These "notes" will comprise translation and detailed and comprehensive explanation of the Quranic verses, beginning with Sura-tul-Fatiha and will be written by the famous writer and theologian, Maulana Sher Ali, B. A., aided and helped by the *dars* of the Quran which the persent Head of the Ahmadiyya Community, Hazrat Mirza Bashir-ud Din Mahmud Ahmad, has been giving from time to time at Qadian. In this way, we hope, by the grace of God, to bring out, in due course, a complete and exhaustive commentary of the Quran.—*Ed.*

The following verse of the Holy Qurān also bears on this subject:—

لقد خلقنا الانسان فی احسن تقویم- ثم رددنه اسفل سافلین الا الذین آمنوا وعلموا الصلحت فلهم اجر غیر ممنون- (التین)

"Surely, We created man in the best symmetry; then We rendered him the lowest of the low, save those who believe and do good deeds; theirs is an uninterrupted reward." (XCV, 5—7.) This verse means that God created man on the best of designs, but those who make a misuse of their faculties are reduced to the lowest condition. Those, however, who remained true to their nature by firmly adhereing to right beliefs and doing the righteous deeds, far from suffering any degradation, become the recipients of a rich, unending reward. Here we are given to understand that man is born with faculties best suited for his all round advancement and that it is his subsequent misuse of them that brings about his degradation. How unfavourably does Christianity compare with Islam in this respect! Islam declares man to be originally innocent and sin a fungus of later growth, whereas Christianity holds sin as the heritage of man and, therefore, an essential part of his nature.

مثلهم کمثل الذی استوقد نارا- فلما اضاءت ماحوله ذهب الله بنورهم وترکهم فی ظلمت لا یبصرون-

18. *Mathalu hum ka matha lilla dhistauqada nárá falammá aḍa'at má haula hú dhaha-balláhu bi núrihim wataraka hum fizulumátilla yubṣirūn.*

(18) Their case resembles the case of one who kindles a fire; and when it has lighted up all around him, Allah takes away their light and leaves them in darkness; they see not.

32. استوقد *Istauqada* means 'he lighted a fire or caused it to be lighted'. In this verse, the case of the hypocrites is explained by means of an apt illustration. Their case is likened to that of a man who lights a fire, and when the fire is ablaze and illumines the surroundings, God takes away his light and he finds himself struck with blindness, groping in the dark.

The following is the explanation of this illustration, which is borne out by the facts of history :—

Digitized by Khilafat Library Rabwah

Those who lighted the fire or caused it to be lighted were the hypocrites, while that which spread light all round it was Islam. It was the hypocrites themselves who caused Islam to be introduced in Medina, and the story of its introduction in Medina is as follows :—A number of men from Medina were on pilgrimage to Mecca. They met the Holy Prophet (may peace and blessings of God be upon him !), listened to his preachings and embraced the faith of Islam. When they returned to Medina, the people of Medina, including those who afterwards formed the class of hypocrites, consulted together and decided to invite the Holy Prophet to their city. Their object in doing so was to gain ascendancy over the Meccans whom they treated with scorn. They wished to have something in their hand by means of which they might always be able to taunt and tease the people of Mecca. Thus it was the hypocrites themselves who caused the fire of Islam to be lighted in Medina. When that fire began to illuminate its surroundings and people began to believe in Islam, and the influence of the Holy Prophet (may peace and blessings of God be upon him !) began to increase, men began to desert Abdullah bin Ubayy whom they had before selected for the office of a king and the power of his adherents began to wane. Nearly the whole pagan population of Medina accepted the holy faith of Islam, and the presence of the Holy Prophet did away with the necessity of any other chief or king. This stung Abdullah to the quick, because now no hope was left for him to realize his ambitions for kingship. As a time-serving expedient, he and some of his friends became converts to Islam, but at heart they remained enemies to the Holy Prophet (may peace and blessings of God be upon him !). Thus when the light of Islam which the hypocrites themselves had been instrumental in bringing to Medina, began to spread on all sides the party of the hypocrites were deprived of that light.

In the Holy Quran, the light of Islam of which they were deprived is called 'their light' (Allah took away their light), because it was they who had been the means of bringing the torch of Islam to Medina.

صم بكم عمى فهم لا يرجعون۔

19. *Summun bukmun 'umyun fa-hum lā yarji'ūn.*

(19) They are deaf, dumb *and* blind; so they will not return.

33. In this verse, the hypocrites are spoken of as 'deaf, dumb and blind'. This means that they had lost all the three faculties necessary for the finding of the truth, and that their going astray from the truth was gradual. The first cause of their going astray was that they did not listen to the admonitions of the Holy Prophet and when there arose doubts in their minds on account of their lending a deaf ear to the words of Holy Prophet, they did not speak them out to have them dispelled. The result was that disbelief became firmly rooted in their minds. Then they saw Islam thrive and prosper, yet they could not understand the truth of the holy faith. Hence, such people as combined in themselves the above-mentioned three characteristics could not turn to truth. They were deaf, dumb and blind, so it was impossible for them to accept the truth.

او كصيب من السماء فيه ظلمت ورعد وبرق۔ يجعلون اصابعهم فى اذانهم من الصواعق حذر الموت والله محيط بالكفرين۔ يكاد البرق يخطف ابصارهم كلما اضاء لهم مشوا فيه واذا اظلم عليهم قاموا۔ ولو شاء الله لذهب بسمعهم وابصارهم ان الله على كل شيئ قدير۔

20. *Au ka-ṣayyibim min as-samāi fīhi zulumātun wara'dun wa barq, yaj' alūna aṣābi' a-hum fi adhāni-him minaṣ ṣwā'iqi haaharal-maut, wallāhu muḥiṭum-bil-kāfirīn Yakādul barqu yakhṭafa abṣāra-hum, kullamā aḍā 'a la-hum mashau fīhi wa idhā azlama' alaihim qāmū wa lau shā-'alhāhu la-ḍhahaba bi-sam'i-him wa abṣāri him innal-lāha alā kulli shai 'in qadīr.*

(20) And it resembles a heavy rain from the cloud, wherewith there is utter darkness and thunder, and lightning ; they put their fingers into their ears because of the thunder claps, for fear of death : and Allah encompasses the disbelievers. The lightning might almost snatch away their sight : whenever it shines upon them, they walk therein ; and when darkness covers them, they halt. And if Allah pleased, He would surely take away their hearing and their sight ; surely Allah is able to do all things.

34. The English translators have rendered the conjunction as 'or', and thought the verse to mean that either the first mentioned illustration or the next one suits the hypocrites. On careful reflection it would appear that the two illustrations relate to two different classes of men and not to one and the same class, as the translators have thought. The illustrations themselves afford ample evidence to show that they refer to two different classes of hypocrites. *First*, in the first illustration, the hypocrite is said to light a fire or cause it to be lighted ; but in the second, no action of the hypocrite is referred to, but mention is made of circumstances not created by him. *Secondly*, in the first illustration, we read of the hypocrites losing their sight altogether on the ignition of the Fire ; while in the second, we read that they walk when their is light but stop when it is dark. *Thirdly*, in the first illustration, they are spoken of as having become deaf, dumb and blind, but in the second we have the words :—'and if Allah pleased. He would surely take away there hearing and sight', which shows that their sight and hearing were intact. These considerations conclusively prove that the illustrations employed refer to two different classes of hypocrites and, therefore, unlike other translators, we have rendered the word *au* as 'and'. Nor is this meaning of *au* unsupported by authorities on literature. A poet says :—

لقد زعمت ليلى بانى فاجر لنفسى تقاها او عليها فجورها

'Laila thinks me to be a profligate man. But what of that ? If I am good, I profit by my goodness and not she ;

and if I am bad, I alone suffer the consequences.'

The points of difference between the first and the second illustration show that the former refers to hypocrites who are disbelievers at heart and have no faith in Islam; whereas the latter refers to hypocrites who are not disbelievers at heart but believe Islam to be a true religion. This is clear from the fact that the hypocrites of the first class have been described as "deaf, dumb and blind", whereas the hypocrites of the second class have not lost their sight and hearing. The former are enemies to Muslims and have no sympathy for Islam, whereas the latter have sympathy for the Muslim faith and consequently when there is light, they walk, *i.e.*, they make progress in the faith.

From the sayings of the Holy Prophet (may peace and blessings of God be upon him) it appears that there are two classes of hypocrites: *firstly*, those who pretend to be Muslims but are disbelievers at heart; *secondly*, those who are believers at heart but live in constant dread of the disbelievers, and it is to the second class of hypocrites that the second illustration applies.

The 'rain' in the illustration represents Islam, corresponding to 'fire' in the first illustration. 'Darkness' represents the difficulties and trials which the converts to Islam had to face by embracing the Muslim faith. 'Thunder' and 'thunderclaps' stand for the wars in which the Muslims were involved through the aggression of the enemy. 'Lightning' represents the successes and progress of Islam which resulted from the clouds of war.

Although Islam is a blessing all in all, yet just as rain is accompanied by thunder and darkness, the acceptance of Islam was attended with a good many difficulties which every heavenly dispensation has to face at the commencement. The hypocrites who inwardly believed in the truth of Islam did not hasten to fill their fields with water like

a brave husbandman; but like a timid farmer who wishes to water his field but, frightened by thunder and darkness, stops when it is dark and advances forward when lightning flashes, these people being convinced of the truth of Islam, desired to profit by it, but they stopped short at every indication of danger, and walked forward at the sight of a success. We have said that 'lightning' in the second illustration represents the success and prosperity of Islam. Now the question is how the words "The lightning may well nigh snatch away their sight" tally with the explanation? The Holy Qurān itself solves this difficulty. According to the Holy Qurān, the man who hides his faith in the days of the weakness of Islam has his heart gradually covered with rust in consequence of his action. Hence the timid believers are here given the warning that if they did not declare their faith in the days when the dark clouds of trials and hardships lowered over Islam, and did not make the right use of their faculties, the result would be that they would lose their faculties and would in the long run be totally deprived of the blessings of Islam. The little faith they have will in the course of time, vanish and shorn of all faith, their minds will be swayed by nothing but selfishness and thus their sight and hearing will be closed against the truth.

Digitized by Khilafat Library Rabwah

RUKŪ' 3

يا ايها الناس اعبدوا ربكم الذى خلقكم والذين من قبلكم لعلكم تتقون۔

22. *Ya-ayyuhann-nā-su'budā Rabba-kumulla-dhī khalaqa-kum walla-dhīna min qabli-kum la'alla-kum tattaqnū.*

22. O ye men, worship your Lord who created you and those who were before you, that you may be saved.

35. So far, the claim of the Holy Qur-ān, the object of its revelation, the springing up of the three classes of men—the believers, the unbelievers and the hypocrites,—at the time of the Holy Qur-ān and their respective fates are

explained. In the verse under comment God addresses His servants and tells them which class to join. In their capacity as servants, He advises them to remain true servants to God and not to become devils.

This verse, besides containing an injuction for the worship of one God also gives the reasons for it. *Ibādat* (worship) means 'utmost humility and submission'. One thing which prompts a person to assume an attitude of humility before another is the intrinsic worth of the latter. Hence, the *first* reason for the worship of God is conveyed in the word ربّ *Rabb*, *i. e.* the Lord who first brought man and every other thing into existence and then made perfectly suitable provision for their preservation and gradual development to the stage of perfection. The *second* reason why one man should be submissive before another is a sense of personal gratitude due to the benefactors for the kindness and favours received. Now, benefactors naturally fall under three possible divisions according as they do kindnesses in the present, past or future, and man assumes an attitude of humility before all the three benefactors. So by adding كم *kum* to the word *Rabb*, God points out that he is 'your *Rabb*,' which, as explained above, means one who creates and leads to perfection through various stages of development. This attribute of God covers the present, the past and the future. But sometimes the term *Rabb* does not include the idea of creation ; therefore the words الذى خلقكم 'who created you' have been added to point to the conception of creation. Again, some men feel grateful to others for the favours received by their forefathers. Hence, God adds that He is the creator, not only of ourselves but also of our ancestors. Thus the verse combines in itself all those things which ought to move man to the worship of God. Hence, He alone and none else is worthy of worship.

That you may be saved, i.e., from the distress and destruction which is in store for the other two classes, *viz.*

the disbelievers and the hypocrites. With regard to the former, the Holy Qur-ān says :—'for them is a great punishment.' (v. 8.) With regard to the latter, it says, 'for them is a grievous punishment.' (v. 11) But the reward promised to the true believers is that 'it is they who shall prosper.' (v. 6.)

الذي جعل لكم الارض فراشا والسماء بناء وانزل من السماء ماء فاخرج به من الثمرات رزقا لكم. فلا تجعلوا لله اندادا وانتم تعلمون.

23. *Allahdī ja'ala la-kumul-arda firāshan-was-samā'a bina'an-wa anzala minas-samā'i mā'an fa-akhraja bi hī minath thamarāti rizqal-la-kum, fa-lā taj'alú lillāhi andādan-wa antum ta'lamún.*

23. Who made the earth a bed for you, and the heaven a vault, and caused water to come down from clouds, and brought forth therewith fruits for your sustenance. Set not up, therefore, equals to Allah, while you know.

36. After referring to man's creation and gradual progress towards perfection, the Holy Qur-ān makes mention of those things on which human life depends, adding that these too have been created by God. Thus the Holy Qur-ān demonstrates clearly that God is the only fit object of worship and that no other being is by any means worthy of it.

(*a*) فراش *firāsh* means 'a thing that is spread for one to sit or lie upon'. The author of the *Mufridāt-i-Rāghib* explains the sentence as meaning, 'He has made the earth commodious and easy to you and has not made it such that you may have no rest thereon.' Thus the earth has been so made as to enable man to profit by it.

(*b*) سماء *Samā'* (heaven) means 'height'. In the *Lisān-ul-Arab*, Vol. XIX, we read, سماء كل شئ اعلاه 'The uppermost part of everything is its *Samā*. Similarly, anything which is above to others is termed *Samā'* and hence *Samā'* means

"the heaven overhead" or "firmament." For the same reason, the word is extended to mean 'clouds' and 'rain', We read in the *Lisān-ul-'Arab*. Vol. XIX:

والسماء في اللغة يقال لكل ما ار تفع و علاقد سما يسمو وكل سقف فهو سماء ومن هذا قيل للسحاب السماء لانها عالية.

"In the Arabic diction *Samā'* means a 'height'. It is used to signify 'a roof' as well as 'clouds' which float high up." The word بناء *binā'* means 'a building, a structure, a roof'. Thus the words والسماء بناء signify "And (He made) the firmament a canopy." The figure employed here suggests that the higher regions are a source of protection for the inhabitants of this planet; and those who have studied the science of the stars, atmospheric conditions, and the phenomena of clouds know full well how far the heavenly bodies, running their courses through the boundless expanse rising high above this planet on all sides, determine the safety of mankind.

(*c*) The word *Samā'* is repeated in this verse. Had it been intended to convey the same meaning in both places, in the second place it would have been more idiomatically replaced by a pronoun; so the repetition clearly shows that it is intended to convey a different meaning in the second place.

Digitized by Khilafat Library Rabwah

(*d*) '*And therewith brought forth fruits for your sustenance.*' Of all the foods God here speaks of 'fruits' only, because they are admittedly the best of all foods, and also in allusion to the fact that fruits will form the food of the inmates of paradise.

وان كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله وادعوا شهداء كم من دون الله ان كنتم صدقين.

24. *Wa in kuntum fī raibim-mimmā nazzalnaalā 'abdinā fa'tū bisúratim-mim-mithlih, wad'ú shuhadā'akum-min dúnil-lāhi, in kuntum sadiqīn.*

24. And if you are in doubt as to that which We have

sent down to Our servant, then bring forth a chapter like it, and call upon your helpers beside Allah, if you are truthful.

37. As all other faiths of the world also make a common cause with the Holy Qur-ān in declaring that the commandments of God must be kept, that man must serve and worship Allah and that hypocrisy bears evil fruits, the question which naturally arises at this juncture is, what is the test of a true religion. To answer this question in favour of the Holy Qur-ān it is pointed out, as an argument for the truth of the Holy Qur-ān and Islam, that like the work of God, the Holy Qur-ān, the word of God, also stands absolutely unparalleled. Absolute matchlessness is pre-eminently a divine attribute, no human undertaking being unique in the full sense of the term, and therefore, no human being can claim anything like peerlessness for his handiwork. So the striking argument that drives home the truth of the Holy Qur-ān as the word of God, is that no individual, nay, not even the combined forces of the whole world, can produce the like of the Holy Qurān.

By saying وان كنتم فی ریب مما نزلنا علی عبدنا۔ "And if you are in doubt because of that which We have sent down to Our servant," the Holy Qur-ān refers to the objection of the disbelievers who said to the Holy Prophet (may peace and blessings of God be upon him !) 'You say about the Holy Qur-ān that there is no doubt about it ; but it is a book which has raised doubts in our minds.' It should be noted that in this verse the word ریب *raib* (doubt) is followed by the preposition من *min* which means 'because of that which We have sent down to Our servant *i. e.* the revelation sent down to the Holy Prophet is described to be the cause which creates doubts in the minds of the disbelievers. If the disbelievers had meant to say that they entertained doubts *concerning* the revelation, the idea would have been expressed by using the preposition فی *fī* (concerning) and not *min* من (because of). In answer to their objection, God says, 'If you are in doubt because of

that which. We have sent down to Our servant, then produce a chapter like it, and call upon your gods beside Allah, if you are truthful.' *Shuhadā'* is the plural of *Shahīd* which means 'one from whom nothing is hidden' (*Aqrab-ul-Mawārid*). The disbelievers believed their Gods to be all-knowing, from whom nothing was hidden. Hence, they are called upon to produce a book like the Holy Qur-ān, or even a chapter like any chapter of the Holy Qurān, and invoke the assistance of their all-knowing deities in the execution of this work. The Holy Qur-ān contained both teachings and prophecies, and the disbelievers are invited to produce a book or even a chapter which may embody both teachings and prophecies as does the Holy Qur ān, and to seek the assistance of their gods for this purpose. They are asked to invoke their deities to reveal to them not only teachings but also true prophecies. Now the disbelievers were in a fix. They could neither say that they would not call upon their deities, for that was a confession of their helplessness, nor they could call upon their gods for they did not expect any response from them. Hence, the Holy Qur-ān says in the next verse :—'But if you do it not, *and by no means shall you do it.*' Here the disbelievers have been told that they will not make a response to this demand of God.

Digitized by Khilafat Library Rabwah

Shuhadā' also means 'helpers' (*Mufridāt-i-Raghib*). Following this signification of the word *Shuhadā'*, the sentence would be taken as referring to the Jews who were the friends of the disbelievers and who, speaking of the idolaters, said : " These are better directed in the way than those who believe ". (IV. 52.) The disbelievers also alleged that the Holy Qur-ān was not a divine revelation but that the Holy Prophet (may peace and blessings of God be upon him !) had composed it with the help of other people, meaning the Jews. Reference is made to this allegation of the disbelievers in the following verse of the Holy Qur-ān: 'And the disbelievers say, It is nothing but a lie which he has forged and at which another people have assisted him'

(XXV, 5). So in the verse under comment, the disbelievers are called upon to produce a chapter like the Holy Qur-ān with the help of their friends, the Jews, who could supply them with stories from their scriptures which they might invest with an Arabic garb. But they are told that they will not be able to do so, for the Holy Qur-ān does not give mere stories; the so-called stories are really great prophecies relating to the future of Islam and the Holy Prophet (may peace and blessings of God be upon him !) and it was beyond the power of both the Jews and the idolaters to make prophecies.

It should also be remembered that it was not only to the disbelievers of the days of the Holy Prophet that the challenge embodied in the verse under comment was delivered. This challenge is addressed to every disbeliever who doubts the divine source of the Holy Qur-ān. Hence, it is a challenge to all disbelievers of all times and all lands. But for thirteen long centuries this challenge of the Holy Qurān has stood unmet and none has ever dared to produce a parallel to even a chapter of it. No limit is imposed upon the nature of the comparison. The Holy Qur-ān is a religious book and contains all that is in any way serviceable or neccessary for the purpose of a perfect moral and spiritual code. Hence, the parallel should cover all the excellences of a religious book, such as the Holy Qur-ān does in all fulness. But, with all their hostility and all the recondite erudition displayed in their reckless criticism of the Holy Qur-ān, our critics have never gathered courage to meet the challenge, nor there is any hope for an attempt being made in this direction in future. The matchlessness of the Holy Qur-ān is thus established in all conceivable respects.

Take guidance, for instance. The guidance embodied in the Holy Qur-ān has cast all other scriptures in the shade. All other books go to one extreme or the other, but the Holy Qur-ān strikes the golden mean which suits all walks of life and all departments of human activities.

As regards a correct conception of God, the Holy Qur-ān describes the attributes of God in a clear and complete manner which is sure to fill all minds with love for God.

As for reasonableness, the Holy Qur-ān makes no statement unattended with proof, and establishes every claim it makes by convincing reasons and cogent arguments.

As for cure of spiritual maladies, it dispels all unhealthy doubts that can arise in the human mind.

Again, considering the style of the Holy Qur-ān, it is a miracle of comprehensive conciseness. As to its language, it is incomparably sweet and sublime. Referring to its healthy influences, no other book has wielded so powerful an influence over human life. Its guidance has been bearing fruits and fulfilling to this day the highest objects of human life.

If we judge the Holy Qur-ān by the solidarity and permanence of teaching, we see that full 13 centuries have gone by, but no science has yet been able to refute even a single point of its teachings, whereas other scriptures have been swept away like straw before the advancing tide of science.

In short, look at it from whatever point of view you will, its unique character cannot fail to strike you. It has stood without a parallel in the past and will continue to stand unrivalled till the last day of the world.

فان لم تفعلوا ولن تفعلوا فاتقوا النارالتى وقوده االناس والحجارة اعدت للكافرين۔

25. *Fa-il-lam taf'alú wa lan taf'alú fat-taqun-nāral-latī waqúdu-hannāsu wal-hijārah, u'iddat lil-kāfirīn.*

25. But if you do it not, and by no means shall you do it, then protect yourselves against the fire whose fuel is men and stones, prepared for the disbelievers.

Digitized by Khilafat Library Rabwah

38. The disbelievers meeting the challenge contained in the previous verse with silence showed that in their hearts they believed in the truth of the Holy Qur-ān, but they denied it with their lips. So they are warned of the fire which is caused to burn by the actions of man, and the fuel of which will be men and stones.

It is sometimes asked by way of objection why stones will be cast into hell-fire. But it is the height of ignorance to raise such an objection in the present age when we see that coal is commonly used as a fuel for fire. Coal fire is intensely hot, and as the fire of hell will also be extremely hot, stones will be cast into it as fuel.

Another reason for casting stones into hell-fire is that stones (idols) are worshipped by the idolaters as their gods, and if a worshipper sees his God disgraced, it must cause him pain and distress. So in order to add to the pain of the idol-worshippers their idols will be thrown into hell-fire so that the sight of their burning gods may serve to enhance their torment and may add to their shame and humiliation.

As to the men serving as fuel for hell-fire, it must be adapted to the nature of the human soul so that the soul may feel its heat. Hence it is no matter of wonder if the soul of man should become the means of the burning of the hell-fire. We see that gases burn and so does electricity. Souls are also said to have heat in them and that heat may possibly develop into fire.

وبشر الذين آمنوا وعملوا الصلحت ان لهم جنت تجرى من تحتها الانهار كلما رزقوا منها من ثمرة رزقا قالوا هذا الذى رزقنا من قبل واتوا به متشا بها ولهم فيها ازواج مطهرة وهم فيها خلدون۔

26. *Wa bashshiril-ladhīna āmanú wa'amilus-sālihāti anna la hum jannātin tajrī min tahtihal anhār ; kullamā ruziqú minhā min thamaratin rizqan qālú hādhal-ladhī*

ruziqnā min qablu wa utú bi-hī mutashābihà wa la-hum fī-hā azwajum-mutahharatun-wa hum jī-hā khālidún.

26. And bear glad tidings to those who believe and do good deeds, that for them are gardens through which flow streams. Whenever they are given any fruit therefrom to eat, they will say: "This is what we were given before', and they shall have its like given to them. And therein shall be for them pure spouses, and therein shall they abide.

39. After mentioning the fate of the disbelievers, the Holy Qur-ān proceeds to describe the reward of the faithful. بشر *bashshir* originally signifies the announcement of an event which produces a change in the بشرة *bushrah* or complexion of the person to whom the announcement is made. Hence it is an announcement regarding something important or momentous. It may be good or evil, but usually the word is applied to the announcement of something good.

جنات *jannāt* (plural of جنة *jannat*) is derived from جن *janna*, which means 'concealed' or 'covered'. Hence *jannat* means a 'shady place,' "a garden of trees, dense and shadowing by the luxuriousness and denseness of their branches."

تحت *taht* means *beneath, below, under,* تحتها *tahtahā* 'beneath them' *i. e beneath their trees* or by the side of the gardens.

The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

Digitized by Khilafat Library Rabwah

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiah,.
Padang—(Sumatra)

Regd. No. L.-2942

— THE —

Digitized by Khilafat Library Rabwah

REVIEW OF RELIGIONS

(A MONTHLY JOURNAL)

OF SANE RELIGIOUS MUSLIM THOUGHT

DEVOTED TO

THE DIFFUSION AND DISSEMINATION

OF

THE BEAUTIES AND EXCELLENCES

OF

ISLAMIC TEACHING & TORCH-BEARER

OF

THE LIGHT OF ISLAM IN THE WEST.

Gives an Impartial Review of the Prominent Religions of the World and Removes Misconceptions about ISLAM.

Annual Subscription ... *Rs. 4*

All remittances should be sent to the MANAGER,

THE REVIEW OF RELIGIONS (English)

P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq, and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiya, Qadian, Punjab, India.